A

SERMON

Preached in the

Cathedral-Church

OF

WORCESTER,

AT

The Lent Assize, *April 7th.* 1688.

BY

DANIEL KENRICK, Master of Arts, and Vicar

OF

KEMSEY

IN

WORCESTERSHIRE

Allowed to be Published this 19*th.* Day of *June*, 1688.

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BIBLIOTHECA BODLEIANA

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To the Right Worſhipful, Sir *Walter Kirkham Blount*, of *Soddington*, Barronet.

SIR,

IF *the Honour conferr'd upon me, in ſelecting me particularly from my Brethren, for the Preaching of this Sermon, were not a ſufficient Reaſon for the preſent Dedication, yet the likeneſs of the Subject to your Virtues, would make the Diſcourſe tend naturally towards you: For it's chief import is concerning thoſe beſt Qualifications, which are your great Ornaments* (viz.) Religion *and* Loyalty. *And, tho it may poſſibly want Cultivation, yet I'm ſure 'tis not deſtitute of Charity and Honeſty; which alone will be prevalent enough to make it grateful to Sir* Walter Blount, *whoſe kind and upright Converſation has oblig'd all to whom it has extended; It has created an extraordinary Love to your* Perſon, *where there has been a Diſeſteem for your* Religion, *and forc'd ev'n the prejudic'd* Mobile *to confeſs, that 'tis poſſible to be at once a Roman Catholick, and an* Honeſt Man. *I muſt confeſs, ſuch has been the Rude Inſolence ev'n of my Brethren, and thoſe of my own Communion, towards me, upon my Preaching of this Sermon, that I may be judg'd by ſome to want rather a Regiment, than a private Perſon for my Patron; and to lie under a high Obligation of my giving* God *Thanks, that there is the force of an active Power to obviate the Outrages of* Paſſive Obedience. *But Truth, which is it's own Defence, is able, when it only ſhines, like the Light which Converted St.* Paul, *to ſtrike it's Enemies to the Earth;*

A 2 *and*

and as I never did *: ſo with Gods help, I am ſure I never* ſhall *want Courage to Act* honeſtly. *And therefore I will contemn their Frowns and their Threatnings ; and more eſpecially becauſe, Sir, I am under the Influence of ſuch a Patron, who, like your Royal Maſter, never diſ-regarded your Friends, nor deſerted your Servants ; and whoſe Countenance alone, like that of* Cæſar *to his Soldiers, is able to inſpire an undaunted Reſolution into him who is, Sir,*

Your very Faithful,

and Humble Servant,

Daniel Kenrick.

ROM. 13. 1.

Let every Soul be Subject to the Higher Powers.

IF This Text, and its import were not ſufficiently known, and almoſt every day Diſcours'd upon, I might minutely inſiſt upon its Coherence and Explication; diſcourſe more largely upon the Origine, and neceſſity of Government; diſtinguiſh it into its kinds, and ſet down ſome Rules, by which inferior Governours, both Eccleſiaſtical and Civil ought to go: But as this would not be altogether ſo pertinent to ſuch an Audience, ſo would it rob me of that time, which I hope more uſefully to imploy in this place. And therefore without any ſuch farther Diſquiſition, I ſhall briefly and generally Diſcourſe,

I. Of the Neceſſity of our Subjection to the Higher Powers: And then more particularly.
II. Of the ſtrick Obedience we owe to the higher Powers, or the Kings of this Realm.
III. Of the Reaſonableneſs of our Obedience to the King in the preſent juncture of Affairs.

I. There is a Neceſſity of Subjection to the higher Powers, becauſe ſuch a Subjection to Man is the Effect of our Obedience we owe to God. For God-Almighty has ſo far ſecured our ſubjection, to lawful higher Powers, that we are not only peremptorily forbidden to do 'em Violence,

Violence, or to ſpeak Evil of 'em; but we have Injunctions moreover from Heaven, not ſo much as to have a diſreſpectful thought of 'em, and not to Curſe them even in our private Reſentments. And indeed, ſince the Higher Powers are conſtituted by God's Deſignation, and ſubjected immediately to the Great Creatour, it will not appear reaſonable for any Man by Rebellion, to endeavour the ſubjection of God's immediate Miniſter, and to pull down beneath our ſelves, what Heaven has ſet up next to its Divine Majeſty.

And tho perhaps a Supreme Power can ſhew no juſt Grounds for ſome of it's actions, yet the heigth of the Seat, in which 'tis enthron'd by God Almighty, priviledges it from being call'd to an account for ſuch actions by any of its Subjects. And therefore *David*, after all his injuries to *Uriah*, ſaith, Againſt thee only have I ſinned, and done this evil in thy Sight. And this he ſays, becauſe God-Almighty, who was only above him, had a Rightful Power alone of exacting a Puniſhment of him.

And this was a Duty men ow'd to God, not only before the Advent of our Saviour; but ſince his coming 'tis an obligation upon them: For our Saviour, his Apoſtles, and the Primitive Chriſtians taught it at once and practic'd it. Their Doctrine was abſolute obedience to the Higher Powers, and their Menaces for rebellion and reſiſtance, were no leſs than Threats of Damnation. And, moreover, that all future Chriſtians ſhould not think the Doctrine of Subjection Trivial, or Temporary, the Apoſtles ſubmitted even to thoſe higher Powers, who were foretold to be Perſecutors of them and their Religion.

The Primitive Chriſtians obey'd the Sentence of Death, even when they might have made a prevalent reſiſtance, and Seal'd the horrid unlawfulneſs of ſhedding the Blood of Kings, by patiently permitting the Spilling of their own.

own. And therefore 'tis impoſſible, that a Rebel to his Prince ſhould ever be a good Diſciple to his Saviour, and that becauſe he wants one of the great Vertues of Chriſtianity, which is meekneſs of Spirit in ſubjection to the higher Powers. And therefore, by the way, we may remark, That when Rebellion is ſtirred up upon the account of Religion, Religion cannot be the true and juſt Ground, but only the pretended cauſe of ſuch a Rebellion. And it thus frequently comes to paſs, when the Ambitious States-man is defeated of his extravagant aimes, either by his own ill menage of his affaires, or by the Wiſdom of the Prince, he preſently grows enrag'd and diſcontented, and being unable to ſatisfie his revenge, or retrieve his Intereſt but by Rebellion, or too proud to do it by a juſt Submiſſion, he preſently contrives how to make a Powerful diſturbance in the Kingdom, and finds no way more likely to ſucceed, than a pretence of Religion. And thus like the Man who finding himſelf not able to Sleep, reſolv'd his Nighbours ſhould take as little reſt as himſelf, which he effected by running about the Streets at Mid-night, and crying Fire; Thus, I ſay, the diſcontented and reſtleſs States-man, rouzes the unintelligent Rabble with a Clamour of Religion, and half Frantick himſelf by ſome precedent diſappointment, provokes the People to madneſs too. Religion is ſtill the ſpecious Cry, when alas all his Religion is either Pride, Intereſt, Revenge for loſt Honour, or a wild humour for innovation. For 'tis utterly impoſſible that any Man can have a ſerious awe of his Maker, or a Love and Adoration for his Saviour, and yet, contrary to the Dictates of Heaven, and the Doctrine of the Bleſſed Jeſus, make it his buſineſs to ſpeak evil of Dignities, and diſturb the Peace of the Kingdom in which he lives.

II. I Proceed to ſhew, that we owe a ſtrict obedience

to

to the Higher Powers of this Realm. Which is eaſily evinc'd, becauſe they are ſuch Powers which are Sovereign, and as they are abſolutely Supream, ſo ought we to be abſolutely obedient.

The Kings of this Realm are ſaid *crimine vacare*, becauſe they owe an account of their Offences only to Heaven. They are ſaid to be Laws to themſelves; becauſe, tho in the Court of their own Conſciences they are oblig'd to reign according to Law, yet they are abſolv'd of all Laws in relation to an earthly Tribunal. The Kings of this Realm like thoſe of the *Jews* may do whatſoever they think fit without Controlment from the Subject: For ſince they are Gods Lieutenants, can they be accountable to any but their Almighty Captain? Since they are Heads of the Common-wealth, what Member ſhall call them to Queſtion? and ſince they have the ſole power of the Sword, what hand can juſtly draw it without their Commiſſion. The Kings of this Realm by vertue their Prerogatives, when Laws become ſharp may ſoften them as they pleaſe, and when too cruel totally, *pro tempore*, ſuſpend them. To the Prerogative we owe the calling of Parliaments, the proroguing of the good, and the diſſolution of the bad. To the merciful exerciſe of the Prerogative we owe, that we our ſelves ſit every Man under his own Vine, and drink the waters of his own Ciſtern: For by the ſame undoubted Rights of Soveraignty, that the King in diſpenſing with the Laws ſhews the light of his Countenance to ſome of his Subjects, by the ſame he may, if he pleaſe, become a Cloud, and darkneſs to the reſt: For by the Rights of Supremacy he may do all things without Controlment and Coertion. And altho he at any time act, as he may do, contrary to the Laws, which himſelf, or his Anceſtors have ratified, yet at the ſame time he Acts but according to the natural Laws and

Rights

Rights of his Prerogative. And indeed if we conſider the Natural Laws and Rights of Soveraignty, no Law can be made by a Soveraign, but there muſt be this tacit Reſerve in't, *viz.* That it ſhall continue in force only ſo long as the Supreme Power thinks it neceſſary and convenient. And thus ſince the Kings of this Realm are Supreme, we ought ſtrictly to pay them ſuch an humble Obedience, as may be anſwerable to the greatneſs of their Power.

III. I come now to ſhew the reaſonableneſs of our Obedience to the King in this preſent juncture of Affairs, that is, why we ought to comply, and cooperate with his Majeſty in the repeal of the Teſts and Penal Laws, and ſetling a laſting Indulgence in relation to Conſcience, for Matters of meer Religion. And this I ſhall evince from theſe Eight following conſiderations.

1. From the Nature of Conſcience as to Matters of meer Religion.
2. From the Genius of the Chriſtian Religion, conſider'd in its firſt Planting and Propagation.
3. From the ill conſequence of Force, and the happy Effects of Clemency in affairs of Religion.
4. From the Allegiance and Gratitude we owe to His Majeſty.
5. From the Liberty that is due to the Subject.
6. From the Conſideration of the Intereſt of the Church.
7. From the Duties we owe to our Neihgbours.
8. From the Kindneſs that is due to our Country.

Firſt, From the Nature of Conſcience, as to Matters of meer Religion.

Now Conſcience in relation to Matters of meer Reli-

gion in the prelent caſe, is a Concluſion of the reaſonableneſs or unreaſonableneſs of our Belief drawn from Scriptures. Thus when Men ſay they cannot believe ſuch a particular point of Divinity, or they muſt diſſent from any parricular way of Divine Worſhip; 'tis as much as to ſay, that their underſtanding tells them, that ſuch a point of Faith, or ſuch a way of Worſhip, is not conſentaneous to the Scripture. And when Men ſay, they Believe and Worſhip according to their Conſciences, 'tis as much as to ſay, that they do both, becauſe their underſtanding concludes, that they act according to Gods Word. Thus Conſcience in Matters of Belief, is purely an act of the Soul, and ſince 'tis ſo, 'tis impoſſible it ſhould be forc'd, and the impoſſibility of it ought to ſuperſede all endeavonrs towards it. Nay, Conſcience in relation to matters of Worſhip, which is the effect only of the former, tho you may obſtruct its publick Exerciſe, yet without converting Men into Statues, you can never hinder its private; and therefore when the Peace of the Kingdom is concern'd, it ought to be permitted.

Beſides, let us conſider, that every Soul is only the Empire of Heaven, & God Almighty has ſet Conſcience there, as he has plac'd particular Kings in their reſpective Kingdoms, & that is, as his ſole Vice-gerent. Whoſoever therefore, violently Fights againſt Conſcience, fights againſt Heaven, becauſe he endeavours by undue means to ſubject Gods immediate Miniſter. And tho Conſcience, like ſome Heathen Kings, prove many times erroneous, becauſe it draws undue concluſions from Gods ſacred word; yet it is, like thoſe Emperors, only anſwerable to Heaven for ſuch Errors. If it be here Objected, That men juſtly ought to be puniſhed, if they will not believe when Scripture is rightly Interpreted: I anſwer, That I ſhould have thought, that the Eye of Faith is only the Gift of the

Lord

Lord of Light, and he only can incline the Heart who made it; and therefore to pretend to beſtow the Gift of God, is to uſurp the Prerogative of Heaven. No, this Gift of God can no more be conferr'd by Penal Laws, and taking away Money, than that which *Simon* hop'd to enjoy by giving money; Heaven never opens the underſtanding by unlocking the Cheſt: nor does it prick and wound the Conſcience by mangling an Eſtate and ruining the poſſeſſor. But, ſome ſay, Diſſenters are not puniſh'd as religious and conſcientious, but for their diſobedience to the Laws of the Nation: But this Fallacy is ſo palpable, that 'tis eaſily ſolv'd by asking one plain Queſtion, *viz.* Why were thoſe Laws made? And the anſwer muſt be, that the Spring which firſt mov'd their debate, was Religion, and the end for which they were made, was, that a religious Uniformity might be obſerv'd by all the Subjects of this Realm; ſo that whoſoever is puniſhed by the force of thoſe Laws, whoſe ſource is from, and whoſe ends are for Religion, is really puniſh'd as religious, and if he ſuffer not beſides as an evil doer, his puniſhment is unjuſt. For in ſuch a Puniſhment the Body ſuffers, becauſe the Soul is not of the ſame ſtamp with that of his Neighbour; and for the ſame reaſon a Man may be laſh'd, becauſe he has not as an agreeable a Face as thoſe that liv'd around him: for neither his Face nor his Soul were of his own faſhioning. Thus force is moſt improper in relation to Conſcience, not only becauſe it ought not, but becauſe it cannot effect what is deſign'd by it. Force applyed for the Errors of the Mind, is like pulling a String for the untying of a Knot, your ſtreſs only ſerves to make it the faſter. By undue preſſure, you ſhut the Box cloſer, which you deſign to open; and too much heat contracts the thing it ſhould dilate. And therefore ſince Violence has been ineffectual, the King is pleas'd to propoſe a ſofter method

for the Peace of his Subjects. Since Conſcience can't conform to the Laws already made, His Majeſty propoſes Laws that may conform to the Conſcience. And ſince a Kings Propoſals are Virtually his Commands, every good Subject will not only be oblig'd by his reaſon, but by his allegiance, to contribute what in him lyes towards the repealing of thoſe Laws, which are ſo uneaſie to the King, and the Burthen of the Kingdom.

Secondly, 'Twill appear reaſonable to comply with His Majeſty in the Repeal of the Teſt and Penal Laws, from the Genius of the Chriſtian Religion, and that conſider'd in its firſt planting or its propagation.

Our Saviour choſe rather to make his approach to Man-kind in the Form of a Servant, than of a Triumphant Monarch: and the reaſon may be aſſign'd, Becauſe if the Chriſtian religion had aſſaulted Men with violent Power, it had perſwaded them that it contain'd ſome ſecret weakneſs, and the World would have conjectured that That Piety was a meer impoſture which required ſo much Tyranny for it's Eſtabliſhment. By force, indeed, Chriſt might have Conquer'd, but not with that only have converted the World; and his rigour might have regulated the Body, but never put any influence upon the Soul. He therefore choſe to plant his religion rather by Doctrine, than by the Sword; by his own meek Mouth, rather than by loud Clamours of War, and to give life to thoſe who were dead in Treſpaſſes and Sins, by living and dying innocently himſelf. And by this gentle Method as the Church was planted; ſo by the ſame only it thriv'd, it grew when it was moiſtened with the Blood of its Members, but fell when it ſelf ſhed the Blood of Diſſenters; it increas'd when its Votaries fell a Sacrifice to the Heathen Penal Statutes, but decay'd apace, when by vertue of her own Penal Laws ſhe turn'd the Sacrificer, and the Eccleſiaſtick Ark that ſail'd ſecure

when

when ſtorms were rais'd for ruin by *Pagan* Perſecutors, was always wrack'd, and that without pity, when it ſelf had rais'd the Hurricane for Perſecution: For when all around cry Peace, Peace, a Laſting Peace, none ſcarcely will compaſſionate the defeat, if, in ſpite of all, a Man makes himſelf ready for Battel; eſpecially when by love & peace only as the Victory may, ſo it ought to be obtained. And indeed whoſoever endeaveurs to get it by other means, are ſtill ſuſpected to be in the wrong, and all conclude, that the beſt deciding Argument for what they profeſs, is only the ſharp Sword which they draw.

And moreover, ſuppoſe the ſuffering Parties to be what you will, yet the Sanguinary Method muſt be unreaſonable. For if they ſhould be in the right, they ſuffer as Martyrs, and you are guilty of their Blood; if in the wrong, your Violence makes them eſteem their wrong juſt, and ſo they dye to go to Hell, who might have lived by a gentle way of Demonſtration, have ſeen their Errors, and riſe at laſt to Heaven. If then we conſider the Genius of Chriſtianity, we muſt not take up the Teſts and Penall Laws, but the meekneſs of the Croſs, to be the true followers of our Lord and Maſter; For whoſoever pretends otherwiſe to follow the Lamb, follows him only as a roaring Lyon, and endeavours to tear and devour that Flock which he dyed to protect.

But ſuppoſe, ſay ſome, that Men Blaſpheme, have their Hands in Blood, Vitiate the Virgin, Raviſh the Wife, and commit all Villany, and that out of Principles of Religion, ſhould not Penal Laws be made and Executed againſt ſuch? I Anſwer, Yes, by all means, let all ſuch be ſeverely puniſh'd. He that ſheds Mans Blood out of a Principle of Religion, by Man let his Blood be ſhed. Let the Sword cut off thoſe who ſin againſt the Unwritten Laws of God, and let the Darkneſs of Death be a Recompence for thoſe who dare to Tranſgreſs againſt Natures

apparent Light. But, in the mean time, let no Man forfeit his Head for the Frail Error of his Brain, let no Mans Breath be ſtopp'd by Law, becauſe he does not rightly open a Text in the Goſpel, and ſince no man ſhall be Damn'd for his meer opinion in the next World, let him not be made miſerable for it in this.

But for the Sake of Chriſt's Religion, muſt not Error be Penally puniſh'd, the falſe Religion chaſtis'd, and Antichriſt unſeated? I Anſwer, By the ſame Rule every Church muſt fall foul upon her Siſter, and becauſe ſhe would think her ſelf a *Rachel*, not only conclude, but endeavour to make her Neighbour the Blear-ey'd *Leah*: For every particular one is apt to Stigmatize the reſt by the Name of Antichriſt, to declare it in the wrong, and avow it ſelf only in the right; it thinks like ſome imperious School-maſter, it ought to have the ſole power of the Rod, and triumphantly above all others to be exempted from the Terror of the Laſh. And ſo conſequently the pulling down Antichriſt, muſt dethrone Kings, depopulate Nations, and ruin the Chriſtian World. If we pretend to be inſpired with the true Genius of Chriſtianity, let us not pretend to fear Fire and Fagot our ſelves, and at the ſame time heap Coals of Fire upon the Heads of our Brethren; let us not ſeem ro dread the Rubrick of a Maſſacre to our own Perſons, and at the ſame time take all imaginable care for the Slaughter of others; nor let us, leſt *Smithfield* ſhould be in a Blaze by Popery, ſet the whole Nation in a Flame by Proteſtancy: For this is, whilſt we condemn the Crimſon Dye in others, to wear the Bloody Colours our ſelves, and whilſt we blame the Diſſenter for not being as white as Snow, 'tis at the ſame inſtant to put on the guilty Bluſh of the Scarlet No, let the cool ſedateneſs of primitive Chriſtianity control the growing heats of Sedition; inſtead of Halters, let us meditate only the gentle Bonds of Peace; inſtead of Impriſoning

priſoning our Neighbours, let us put religious reſtraints upon our imperious deſires, inſtead of Levying Fines for Religions ſake on Earth, ſet us by Acts of Love ſecure a Treaſure in Heaven; And let Charity be what it really ought to be, the true and a chief Teſt of the Chriſtian Religion. Such was the Spirit of pure Chriſtianity, when all Pride, Envy, and Intereſt were Sacrific'd to the Chriſtian Peace; Then, when *St. Chryſoſtom* would rather part with an Arch-Biſhoprick, then ruin the Tranquility of the Church, when one Father relinquiſh'd the See of *Conſtantinople*, to avoid an approaching diviſion, when *Clemens Romanus* forſook the Wealth and Honour of the Chair of *Rome*, rather than foment ariſing Differences, when *Exile* was more Eligible with Peace, then ſhining greatneſs without it, when private intereſt and ſafety threw 'em ſelves away, like *Jonah*, to prevent a publick ruin, and when Chriſtians like that Prophet were more ready to endure the ſtorm themſelves, than to maintain it, tho with their own ſecurity, to the Detriment of others.

Thirdly, 'Twill appear reaſonable to comply with the King in the repeal of the Teſts and Penall Laws, from the conſideration of the ill conſequence of force, and the happy Effects of Clemency in Matters of Religion.

1. We have known that the Fights for Religion were in the late time but ſo many Battels againſt it. Atheiſm and Schiſm ſprang up with a greater Luxuriancy, and Faction grew double like an *Hydras*'s Head, by cutting off of the Conſcientious. The force that has been us'd in former Ages againſt Perſons for Conſcience and meer Religion, hath been ſo ſiniſtrouſly prevalent, as to ſhake Eſtabliſh'd Kingdoms, to Degrade Royal Palaces into Receſſes of Murtherers, and Convert Gods Houſe of Prayer into a Den of Thieves. What confuſion has not force for Religion introduc'd? A Throne has been chang'd

into

into a Scaffold, a Royal Court into a Slaughter-houſe, and the ignoble Shrub exalted into the place of the Heavenly Cedar. Hath not the Veil of our Temple been Rent from the Top to the Bottom, our Churches render'd as poor as the Beggars which uſually attend their Gates, and the Altar it ſelf made a Sacrilegious Sacrifice? Our Mountains have been made to reſemble *Calvary*; each Field almoſt has been turn'd into an *Aceldama*, and our Rivers like thoſe of *Egypt* convertrd into Blood. Nor have the very Dead been ſpar'd, Graves have been rifled, Sepulchres deſpoil'd, and Tombs ſtripp'd and ruined, as if the deceaſed had been guilty of Ceremonies, becauſe they were adorn'd with an Eſcutcheon and a Monument. Have not our Rocks reſounded with the dying Groans of the Wounded? Have not our Houſes Echo'd with Widdows ſighs, and bereaved Parents Moans? And hath not ev'ry Pavement almoſt flow'd with the Tears of the Weeping Virgin, and the diſtreſſed Orphan? And did not the Church of *England* expire with the loſs and death of her Martyr'd Head? Nor hath ſeverity for matters of meer Religion had any good ſucceſs ſince the Reſtauration of his Late Majeſty. For 'tis too well known that the Penal Laws deſtroy'd that very Unity and Uniformity which they were deſign'd to preſerve; They drove whole Multitudes from that Church to which they ſhould have drawn 'em, and the Excommunication from the Congregation very often prov'd an Extermination out of the Kingdom. Nor can it be otherwiſe, for (as I intimated before) Divine Love is no more obtainable by force, than humane Affection: The Conſcience, like Wax, grows ſtill more ſtubborn by the coldneſs of its uſage, and nothing can ſo well bend the Spirit of Man, as the ſoft Whiſpers of the Holy Ghoſt.

Since His Majeſty therefore has been pleas'd to Grant an Indulgence, let us, like the good *Samaritan*, inſtead of the

the Corroſive Method, pour Oyl and Wine into the Wounds of our bleeding Neighbours. Let me not be the unfriendly Prieſt, or uncharitable Levite, to paſs regardleſs by my Brethren, who like the Man going from *Jeruſalem* to *Jerico* are fall'n among Thieves, ſtripp'd and left half dead. No, let us have compaſſion on them, bind up their gaping Wounds, and inſtead of Levying Money for their ruin, contribute a far greater Summ than the *Samaritans* Two pence for their recovery. This way our Bleſſed Saviour, this the Apoſtles, this the Primitive Chriſtians took; by meekneſs and ſuffering for Religion, they won the Hearts of the World to it; they us'd no Sword but that of the Spirit, but brake the Flinty Hearts of the Heathen by the ſoft and downy Methods of the Goſpel. Can we imagine that the way for our Brethren to hear our winning Arguments, is to baniſh 'em our Converſation, to give occaſion of a Voluntary Exile that they may become good Subjects, and to exalt our ſelves againſt them, that they may ſee our meekneſs in Chriſt? No; the Bonds which bind the Diſſenter ſerve too but to confirm his diſſention: ſtripes, indeed, may ſoften his Fleſh, but never mollifie his Spirit, and the Penal Laws, which violently open his Purſe, will ſerve but more cloſely to tye him up, and oblige him to ſtick to his opinion. The way to convice the Papiſt, that there is no Tranſubſtantiation in the Euchariſt, is not to force him to experience a fatal change in his Eſtate; the way to demonſtrate that there is only a bare poſſibility for him of going to Heaven, is not to compel him to feel that 'tis impoſſible he ſhould live upon Earth; nor is the tying him up from ſerving his King any good Method to evince, that he does not rightly worſhip his Maker. The light of the Spirit grew ſtill more hot and zealous by being Dark-lanthorn'd in a Dungeon; the Goal that redue'd the Non-conformiſt almoſt to rottenneſs, could ne-

ver yet mellow him into compliance, and the reduction of a Conventicler to a Morſel of Bread, never made him one jot the leſs in love with the Barn. 'Tis not difference in, but the Penalties for opinion, that infringes the Chriſtian Love and Charity: The Perſon ſuffering envies his Neighbour that lives at eaſe, hates the inſulting Party, and murmurs againſt the Fountain of his preſſure. For Love and Stripes are conſiſtent to no Nature but of a Spaniel, and tho an irreſiſtable force may procure quiet, yet it never can beget a laſting peace. Moſt men like Steel ſprings, tho they violently ſtand bent, yet they have a ſtrong aptitude of coming into their places, like Bows they will break the ſtring that crooks 'em, and will be humble no longer than the preſſure of their Chaines make 'em ſo.

But now kindneſs ſmooths the Furrows which the Iron Teſts and Penal Laws had deeply plowed, ſweetens the Vinegar and Gall which harſh mulcts, fines and confiſcations had generated, and wins ſo upon all thoſe who have the leaſt Generoſity in their Natures, that they who would paſſively have dyed under an oppreſſor, will dye for him when he appears and becomes merciful. Clemency makes the Loyal Cement ſtick, which the roughneſs of ſeverity would probably have fretted off; 'tis the great Elixir of a State, which muſt probably Tranſmute every Subject into the golden temper of Loyalty, and ferment the whole Nation into the decent Craſis of a willing obedience: For all true Sons of the Commonwealth muſt ſurely be pleaſed, when they perceive the King is not at all confin'd to one Party, that he has Bleſſings in ſtore for more than one of his Children, that he will ſuffer no rapacious Excreſcence in the Body Politick, to draw the whole Nutriment from the uſeful Members, but that Gods Vice-gerent is ſuch, that, like God himſelf, with him there is no reſpect of Perſons, but every

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one of every profeſſion that feareth God is accepted with him.

The fatal conſequence of the contrary to this, no man can be ignorant of, but muſt know that oppreſſed Parties have grown cloſer by the weight of their Affliction, and and their Stripes have been able to beat 'em into the ſolid conſiſtence of a confederacy: For many Men, tho never ſo daſtardly before, yet when preſs'd and coop'd up, have been apt to turn again upon the Government, and when they have been run as it were to the Wall, they have thought it extreamly lawful to draw upon the adverſe Party. Whereas give but their religious Zeal room enough, tho never ſo fiery, like Lightning in open Air, it does no harm, but ſtopp'd, it melts the obſtructing Sword, and ſhatters the oppoſing Oak; and that current of Conſcience, which at liberty calmly ſlides along, when 'tis once damn'd up, has grown impatient, ruin'd its Bars, and delug'd the adjoyning guiltleſs Neighbour-hood. So that as thoſe undue reſtrictions have overturn'd Governments, their Relaxation is moſt likely to ſet 'em upright and preſerve 'em: For if a Kingdom be compar'd to a Ship, we may conclude, that by taking in an over-ballaſt of Teſts ſhe may probably ſink, and inſiſting too much on Penal Laws, ſhe may eaſily over-ſet. And therefore let us comply with His Sacred Majeſty in taking 'em away, and not let our Eyes be ſo dazled with the falſe Luſtre of private Intereſt, as not to ſee, or our Faces ſo exalted with Pride, as to over-look in this our Day the things that belong to our Nations Peace. By ſuch a Lenity Faction will be ruin'd; and one mighty advantage that ſuch a Liberty will moreover procure, is the Separation of the Sheep from the Goats, the diſtinction of the unconvertible Rebel from the Honeſt Man; for when all have Liberty to ſeparate like conſiſtent Heterogeneous Bodies in a large quantity of Liquor, every one will take his natural place, and he

that runs may read, who are Diſſenters for Rebellion, and who the well meaning Separatiſt for Conſcience ſake.

Fourthly, From the conſideration of the Allegiance and Gratitude we owe to His Majeſty, we ought to comply with the King in the Repeal of the Teſts and Penal Laws.

The King, who is the Supream Law, is ſo gracious as to endeavour to have all uneaſie Laws made void; whoſoever therefore is ſo turbulent as to obſtruct the Halcion-days deſigned, may be eſteemed little leſs than doubly rebellious; for he not only contradicts his Majeſties inclinations, which ſhould have with all Loyal Subjects the force of Commands, but he likewiſe ſo far encroacheth upon the Prerogative of Heaven it ſelf, as to purſue the ſuppoſed Tranſgreſſions of his Fellow Subjects, ev'n beyond the Third and Fourth Generation, for of ſuch an extent is the deſigned ſeverity of the Penal Laws and Teſts.

Nor let any man ſay, that he does not obſtruct his Majeſtie's Inclination, becauſe he takes up no Arms againſt him: For if Adultery may be committed in the Heart, Rebellion may be ſo too. You may Stab your Prince with a Traiterous Thought; 'tis poſſible to be a Regicide by the Two-edged Sword which proceeds out of a Malicious Mouth; yea, a Smile and Complaiſant Carriage, at the hearing of a Seditious Diſcourſe, is no leſs then Treaſon in the ſight of God-Almighty: And to pray for the Deſtruction of my Prince, is not only to Levy War upon Earth, but to endeavour to Arm Heaven againſt him too, and to inſtruct the great Creator in that Vengeance which is alone his Perogative, as well how and when, as where and of whom to take. And thus he that even for Religions ſake ſhoots out his Arrows, even bitter Words, is as diſobedient, as he that throws

throws a Javelin; and to unſheath a Pen againſt his Prince, makes a Man in common Sence as great Rebel, as he that draws his Sword. And therefore ſince to think write or ſpeak diſloyally upon the account of our Relion, is certainly reſiſtance for it, and ſince reſiſtance for it is equally as damning as the denyal of it: Let every Man conclude, that he can't lift up even his Soul againſt his Prince, but 'tis in God's account the ſame thing as lifting up his Hand againſt him, and againſt Heaven it ſelf too, for which, without ſound Repentance, he muſt expect certain Damnation. Let none therefore by diſloyal Zeal force up the ill Seeds of unquietneſs and diſſatisfaction: Let none ſit ſullenly in cloſe Cabals, to Hatch the Cockatrice of Jealouſies and Fears; nor let their Blood boyl up in Paſſion againſt the approaching Peace of their Fellow Subjects: For whoſoever do ſo, will declare themſelves to be no leſs than Antichriſtians, Friends of the Father of Lies, and to owe their Sanguinary Cruelty to him only, who was a Murtherer from the Beginning.

But can we be diſloyal, ſay ſome, if we are for keeping up the Laws and the Government by Law Eſtabliſh'd? Yes certainly, I anſwer, for you cannot be Loyal, unleſs you pay true Allegiance, which is not payed unleſs you obey your King, and that actively, in all thoſe his commands and deſires, which are not contradictory to the will of God. Now when the King deſires you to ſend ſuch men to Parliament, that may repeal the Penal Laws and Teſts, He deſires nothing but what is the Duty of every Free-holder to do; who ought to chooſe ſuch men that may as well repeal Old Laws that are become grievous, as contribute to the making of New Ones, that may be more eaſie. The Government by Law Eſtabliſh'd, is ſo Eſtabliſh'd *pro tempore*, for the *bene eſſe* of the Kingdom; and when it ceaſes to be ſo,

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all ought to concurr, that by another Law the grievous Statutes might be diſeſtabliſhed; for ſuch Statutes are and ought to be mutable according to the various Face of Affairs. The ſame Remedy even for the ſame Diſtemper, will not alway prove effectual. I ſay therefore, to thoſe who inſiſt ſo much upon the Law, that 'tis poſſible that thoſe Laws which were made for us, and pleas'd us one Year, may not be for us but diſſatisfie us the next; and miſerable ſurely would it be for this Kingdom, if the Supream Power were not upon all occaſions a Diſpenſing one too.

I might urge againſt the Validity of the Teſt, that the Kings Concurrence being rather forc'd than voluntarily had, it muſt neceſſarily want the Eſſential Form of a Law. But 'tis certain, that ſuch Acts as tend to leſſen the Kings Pretogative, are adjudg'd void in themſelves, tho made by the Kings conſent. And what can be more againſt His Prerogative, than thoſe Teſts which would deprive him of that Liberty, which even ev'ry Country Farmer enjoys, *viz.* the Power of chooſing his Servants and his Counſellors? To alot a Prince his Counſellors, is like aſſigning him Tutors, and little leſs than to pretend to Govern him. To preſerve his perſon by ſuch means, looks like its Impriſonment; and to exclude all but our ſelves from being rais'd by him, what is it but unjuſtly to defraud our honeſt Engliſh Neighbour, to exalt our ſelves againſt our Brethren, and Laviſhly to impoſe upon the Royal Prerogative? If by former Acts of Parliament, none ought to have a Coercive Power over the Perſons of the Kings of this Realm, what ſhall we think of thoſe, who endeavour their utmoſt to make His Majeſty do what they pleaſe? If to be adherent to the Kings Enemies, to give 'em aid and comfort, be Treaſon; what are thoſe Men who adhere to them whom His Majeſty eſteems his Enemies, aid 'em with invectives

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againſt thoſe he accounts his Friends, and comfort them with the hopes and proſpect of a ſudden Revolution? By which they muſt tacitly own, that it is lawful to be Rebellious in preſent, that they may be Loyal in Reverſion. If to remove the Kings Counſellors, to aſſign His Majeſty Methods for the diſpoſition of his Forces, of which he had the ſole Supream Government, Command and Diſpoſition, be like Overtures to Rebellion; the Teſt cannot be altogether guiltleſs, which aims at the ſame things. And whatſoever may be Harang'd, the contrary to abridge the Kings power in granting Commiſſions, and chooſing his Counſellours, is no leſs than to cut ſhort the Prerogative.

Fifthly, We ought to comply with his Majeſty in the repeal of the Teſts and Penal Laws, if we conſider the Liberty of the Subject.

As we are Born Engliſh Men, we are born Subjects to the lawful Kings of this Realm, and being ſo, we are born to all the Priviledges of Subjects too, and have a right to all the Liberty and Property which Subjects in our ſtations are capable of, and no Act of Parliament for meer Religion ought to abridge us of thoſe Native Rights, nor can any Law juſtly take 'em from us, till we forfeit 'em by the Tranſgreſſion of the Laws of Nature, and thoſe other primitive conſtitutions of the Government. For the Rights of the Members of Civil Government were unalterably ſuch before the Faith of our Saviour was receiv'd in the World, and therefore unleſs God had revealed it to the contrary, 'tis impoſſible ſuch rights ſhould be deſtroyed by the Reception of our Saviours Religion, and there being no ſuch Revelation, they muſt ſtand ſtill inviolable; and ſo ſtand, that neither the Chriſtian Religion ſhould have any direct influence upon them, nor they on the contrary upon the Chriſtians as ſuch, ſince they originally were and

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ought ſtill to be harmleſly apart. And hence 'tis poſſible for a *Turk* or a *Jew* to be a good Subject to a Chriſtian King.

Now therefore, if Religion be ſo different from the Civil Government, as it ought not upon its own account to Rob the Members of ſuch Governmcnt of their Civil Rights and Priviledges; 'twill then follow, That the Teſts are very uureaſonable, which upon the account of meer Religion, rob the Subjects of thoſe Liberties and Rights: For my Right as an Engliſh Free holder enables me to chooſe whom I think fit to repreſent me in Parliament, but the Teſt diſables me from it, and tells me, that unleſs I chooſe whom it ſelf only thinks fit, 'twill make my choice vain. The Laws tell me, tho a Man can't be apparently Born to the Bar or Pulpit, yet he may be ſo Born to the Rights of Peerage, and if not Born, he may be made a Peer, and either way have a ſufficient Title to thoſe Priviledges: But the Caſuiſtical Teſt ſays, No Rights of Peerage without Proteſtanoy, No Rights of Blood without rightly believing that of our Saviour; nor any Seat in the Houſe of Lords, if I adhere to the Chair of *Rome*. My Birth-right tells me, I'm Born in a Capacity of my Soveraign's Favour, of meriting Rewards from his Hand, and ſo conſequently in a poſſibility of advancing my Station; But the predeſtinating Teſt ſaith gruffly and ſeverely, No; There is an irreſiſtable Decree of Reprobation gone out againſt you, Red Letters have certainly mark'd you for bloody Perdition in this World; and deprives the Papiſt even of Ability of doing a good Work; or if 'tis poſſible for him to do Ten Millions, yet the vaſt heap ſhall not be able to make the leaſt Step to advance him one Inch towards the happineſs of this Life. The Teſt ſavagely determines, tho the Papiſt has the Fidelity of an unfall'n Angel, the King ſhall never truſt him; tho the Valour

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of *Achilles*, his Prince ſhan't give him a Commiſſion; and tho' he had the Wiſdom of *Solomon*, yet he ſhan't come near to adviſe him. What can be more inhumane, what more barbarous, than to rob our Brethren at once of their Birthright and their Bleſſing, and to ruine them on Earth, becauſe they take another way of going to Heaven? As if the Sacramental Bread were deſign'd to rob Men of their vital Morſel: As if the Cup of Bleſſing in order to the next Life, was inſtituted for Mankinds Curſe in this, and the Blood of the Bleſſed Jeſus flow'd to deſtroy thoſe whom 'twas mercifully ſhed to ſave!

What makes the vaſt difference between the Papiſt and other Diſſenters, and us? Are ſome of us Loyal? So are ſome of them. Are we able to adviſe His Majeſty? They have an equal, if not a tranſcendent Talent that way. Do we deſerve Preferment, and not they? It lies in the King's Breaſt which Party merits moſt. Have ſome of us been conſpicuous for our Allegiance? They are our Equals. Have ſome of their Religion been fatal to Kings? So have ſome of ours. Have they been Plotters? So have we. Have we been inſtrumental in preſerving this King? They were ſo for the Safety of the laſt. Did Men of another Communion bring the Royal Martyr to the Block? Many of our Church began the fatal Quarrel. Have they been ſanguineouſly cruel of late? Lo! by keeping up the Teſts we are ſo now. Our Reputation is checker'd, as well as theirs; the Proportion of the Black and the White of Vice and Vertue ſtands equal in either: we have all been faulty, we have all gone out of the way. Let us then return, by being charitable to each other, and obedient to His Majeſty.

If it be here objected, That the Diſſenters Principles are inconſiſtent with Government: Who is better able to judge of that, than He that ſits at the Helm? If it be

ſaid, That their Religion is inconſiſtent with the true Worſhip of God: Charity would believe, were they convinc'd of it, they would ſoon retract their Error, And ſince every one of us aims at one eternal End, ſince we all own one God and one Lord Jeſus Chriſt, Charity would believe a poſſibility of attaining the End, tho' in the uſe of different Ways. The Arrow that is ſhot Compaſs may as certainly hit the White, as that which is directed ſtraight. The ſame City may be as ſurely entred by him that walks o're a Mountain, or through a Deſert or a Wood to it, as by another that trave's o're the ſtraight and even Valley. And Charity would believe, that the Crown of Heaven might poſſibly be obtain'd by the round-about Runner, as ſurely as by him that thinks he more advantageouſly caſts his Ground; eſpecially if we believe a poſſibility of the Salvation of the Apoſtles before they believed the Doctrine of the Reſurrection.

But ſuppoſe the Errors of our Brethren were never ſo inconſiſtent with Government; once more I muſt obſerve, That a rough Method is not probable to convert 'em: For Converſion is uſually wrought by the ſofteſt means: The Mildneſs of the Converter is moſt apt to melt the Soul of the Erroneous; he muſt be ſoftned before he can take a new Impreſſion; and by the gentle warmth of Love be made to relent, before he can be in a capacity of being caſt into a new Form: And therefore the Froſt and Horror of the Teſt muſt be very unſuitable for this purpoſe.

Sixthly, We ought to comply with the King in the Repeal of the Teſts and Penal Laws, if we conſider the Intereſt of the Church.

There are none that are truly of the Church of *England*, but are for the Doctrine of Paſſive Obedience; and if ſo, they muſt grant, that the National eſtabliſh'd

Church

Church can be no longer ſuch than the Supreme Power will have it ſo: And therefore the Church of *England* ought to pleaſe the King, if ſhe would her ſelf be longer pleas'd in her Eſtabliſhment. She ought not imperiouſly to think her Station infallibly unprecarious, nor rudely to queſtion the King's Word, but reverently to obey his juſt Deſires. How extremely ill do's it look to queſtion the Word of a King, and of ſuch a King too? I m ſure, if ſhe had given her Word for the performance of any thing, and its Veracity ſhould be doubted, ſhe would think ſhe had good reaſon to be deſparately diſpleaſed. And therefore ſhe not doing in this Particular as ſhe would be done by, ſhe may give occaſion to be rewarded by her own Meaſures; and if ſhe perſiſts to queſtion the King's Word, the King may juſtly ſuſpect her Loyalty. When the King has given his Royal Word for my Security, if I then ſhould doubt my Safety, I may be adjudg'd by no means to deſerve it. Not to rely upon my Prince's Promiſe, is to forfeit the expected Support; and whoſoever ſcoffingly calls His Majeſties merciful Indulgence only a Scaffolding, may perhaps very ſoon come to deſerve a more diſhonourable Death than is uſually executed upon the Fabrick he mentions. And therefore if the Church of *England* would be ſecure in her own Liberty, 'tis not only her Duty, but her Intereſt, to promote and confirm that of others. I know we pretend to merit much, by obſtructing the Bill of Excluſion: Let us not then deſtroy our former Deſert by our preſent Errors; for 'tis poſſible that our Righteouſneſs may be forgot, and in the Sin that we ſin we may die.

None certainly can be againſt the King's Inclinations now, but thoſe who would be now for His Excluſion; for he that contradicts his Prince's Inclinations even in things Indifferent, tacidly inſinuates, that he would not have ſuch a Man to rule over him; and he that contra-

dicts what by His Majesty and His wise Council is adjudg'd to be for the Strength and Peace of the Nation, is no longer a Friend, but a stubborn Enemy to the Government: For his Eye must necessarily be evil because the King's is good. Common Gratitude methinks should oblige our Obedience, not only in this, but in all other Affairs. His Majesty has graciously confirm'd to us all that we possess; and shall we, like *Jesurun*, when we remain fat, kick against him that makes us so, and in the heighth of our Plenty envy our poor Brethren the small Crums which fall from our Table? Many of our Church have writ, spake, and inveigh'd against what His Majesty would have done; yet He daily forgives us: And when our Lord and Master hath forgiven us, should we in return take our Fellow-subjects by the Throats; and when he is merciful to us, resolve to be cruel to the rest of his Servants? His Majesty has promis'd to be our Defence, if we please; and shall we foolishly and ungratefully reject His Safeguard? Shall we refuse His Protection, but desire one Attribute of the Prerogative, *viz.* the Supreme Power of the Sword, that we may destroy others, whilst we protect our selves? And when He has promis'd to be our Shepherd, shall we refuse to be harmless Sheep, but expect to be made Porcupines, and cover'd all o're with Armour?

Let it not be recorded in our Annals, That we were lowly then only when we were oppress'd, inclin'd to Pity but in those days only when we could not strike; and that the establish'd Church, when it could not wound others, was *Felo de se*, and turn'd militant against it self. For 'tis certain, that whilst we stand up for an Arbitrary Safety, we seek and pursue our own Ruine; since a common Understanding may easily foretel, that no such Pride can continue long without the attendance of a Fall; and that by obstinate Methods taken for our Safety,

Safety, to the pity of our Friends, and the triumph of our Enemies, we ſhall find our Security at laſt in the worſt ſenſe, and experience our Church to be ſure and ſafe, by being dead and gone.

Let it not be ſaid of us who are for Paſſive Obedience, That we intend paſſively to obey the King only ſo long, as he would permit us actively to afflict our Fellow-Subjects; That we would accept him with his Throne and dreadful Scepter, but not with the ſoft Plumes of his Mercy-ſeat; That we approv'd of Majeſty, not when 'twas cloth'd with its Forgiveneſs, but its Terror; and deſir'd it to approach the reſt of the Nation as *Jupiter* did *Semele*, with that Thunder which is certain to make its Peace an Abort. Let no Sons of the Church of *England* preſume henceforth with a Confeſſorian Boldneſs to call His Sacred Majeſty, who is a zealous Worſhipper of the True God, an Idolater: Let none dare impiouſly to name the King, who adores his Saviour, a Wafer-worſhipper: For this is to treat a Prince with leſs Civility than is given to his Subjects; 'tis no leſs than to ſpit rudely in the Face of Majeſty, to endeavour to juſtle the King out of the Affections of his People, and to give our ſelves the Lie, when we do theſe things, and yet declare our ſelves to be of the Church of *England*, which obliges us to the Obedience of Words and Thoughts, as well as of Actions. And well it is for ſuch a ſort of Men, that they liv'd not in Queen *Elizabeths* time. Let no Sons of the Church of *England* irrationally and uncharitably believe a Popiſh Prince uncapable of Repentance, and be tempted to pray for his Deſtruction; for 'tis expreſly contrary to the Doctrine of the Bleſſed Jeſus: It might provoke a Prince to put a Regulator to ſuch Devotions, ſince, when ſuch Men come to the Publick Congregations, they muſt ſeem to pray for the King, when they pray againſt him; and I declare, upon a Supposition

position of their incapacity of Repentance too, and that there were no Laws in force to punish such treasonable Overtures, it might tempt all honest and loyal Men, for the good of the Church and State, to wish that such a kind of Church-Votaries would exactly copy all the Actions of the wretched *Judas*, after he had barbarously betray'd his gracious Lord and Master. For, with such Men, to love and honour the King, is to be an Apostate; to love and be kind to our Neighbour, is to be highly irreligious; and to endeavour to confirm the Reconciliation of the King to His Subjects, and to create a lasting Friendship of the King's Subjects among themselves, is to be an Enemy to true Peace. With such, a morose Stubbornness against, is to be Loyal to His Majesty: Saucily to affront the King, is to be a True Protestant; and Disobedience to the Father of our Country, is a manifestation of being a true Son of the Mother-Church. But let all those who are truly Religious and Loyal, encourage themselves in the God of Peace, and in our merciful Saviour who is the Prince of Peace, and in His Sacred Majesty who is truly a King of Peace; and being so encourag'd, let 'em go about the great Work of Peace; and if they are pointed at for being Loyal, let 'em know, that 'tis a Mark of Favour. To be stigmatiz'd for being thus peaceable, is to wear the Character of Heaven; and tho they fail of the designed End in this World, they cannot miss the Reward of the Peacemaker in the next.

Seventhly, We ought to obey the King in the Repeal of the Tests and Penal Laws, if we consider the Duties we owe to our Neighbours.

'Tis at once ungenerous and unjust, to monopolize the Common Good, to engross the King to our selves, and to repine that all the Vital Spirit flows not from the Sacred Head to one particular Member; since *Judah* ought to have a proportionable Share in her *David*, as well as contending *Israel*.

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Where is the Kindneſs to our Neighbour, when we deſire to give Life to thoſe Laws which are certain Death to our Brethren? The King, like Heaven, deſigns that His Sun-ſhine ſhall be darted on all, the Juſt as the Unjuſt; ſhall we then raiſe a Storm to obſtruct the refreſhing Beams? Or ſhall the Church aſſume the Nature of a Burning-glaſs, and ſo contract the extended Rays, as to tranſmit 'em to the Conflagration of Diſſenters? The King, like Heaven, deſigns His Drops of Mercy ſhall fall on all around; let none therefore ſhew themſelves ſo enviouſly covetous, as to wiſh the fruitful Moiſture were all confin'd to his own Channel. No; let us conſider, that even thoſe whom we think Prodigals may expect the fatted Calf from the merciful Father of their Country, as well as we, who too haughtily imagine that we never went aſtray. Let us not curſe whom the King deſigns to bleſs, nor call for Fire from Heaven to conſume whom He graciouſly means to warm: And when, like His Saviour, He comes to ſave Mens Lives, far be it from us to ſeek to deſtroy 'em, and that by thoſe Laws and Teſts which ſome have very ill compar'd to *Samſon*'s Hair; but they may very well, in time, be reſembled to *Samſon*'s Lion, out of which no Sweetneſs can be expected till they lay down their Terror and are dead.

If we would do as we would be done by, we ſhould not lade Men with Burdens which we are not willing to bear our ſelves. When we are well cloth'd, why ſhould we deſire to ſtrip our thred bare Brethren? Or why ſhould we think it reaſonable to deſire our Neighbours to lye ſtill, that they may be the more conveniently beaten?

Let it no more be ſaid, That whilſt *Rome*, like *Saul*, has ſlain its thouſands, the Church of *England* has extinguiſh'd its ten thouſands. Let it no more be ſaid, That we have ſeparated the Inhabitants from their Native Country;

Country; ſeparated earning Parents from their weeping Offspring, the loving Husband from the lamenting Wife, the Orphans Morſel from his hungry Stomach, and divided the poor Widow from her little Handful and her remaining Cruiſe. Let it not be ſaid, That we endeavour to out-do the Miſeries of *France*: For the Unhappineſs of the *Hugonots* was finiſh'd in ſhort; but that of the Diſſenters, by keeping up the Teſts and Penal Laws, muſt be endleſs. Let it not be ſaid, That 'tis not ſo much the Union as the Undoing of our Neighbours, that we ſeek after; that 'tis not *Diana*, but her Shrines, that we regard; and conſequently, that we our ſelves are the Buyers and Sellers who deſerve the Whip for the clearing of the Temple.

Eighthly, We ought to concur for the Repealing of the Teſts and Penal Laws, if we would be kind to our Country.

'Tis not the diverſity of Religious Profeſſions in a Kingdom that make a Nation unhappy, as I obſerv'd before; but the Sanguinary Cruelty for ſuch a Variety. 'Twas not the nature of *Joſeph*'s many-colour'd Coat, but the Malice of his Brethren, that ſeparated him from his lamenting Father. And when a Nation is ſeparated from her Common Father, ſuch a Diviſion is not caus'd by the various Complexion of her Religion, but by the Diſobedience and Ingratitude of her Sons: For we are aſſured from Hiſtory, and our own Experience, that where the Complexion of Religion is as various as that of the Rainbow, like a Sacred Rainbow too, it keeps the World there from a Deluge of Blood, and an Inundation of Poverty: For nothing depopulates a Country like the ſevere Endeavour for the Uniformity of its Inhabitants. When preſs'd by the Heat of Penal Laws, they quickly fly away like Mercury, and ſuch a Mercury too, which carrys along the radiant Metal and gaudy Wealth in its departure;

departure; or if they be hindred from flight, for want of Vent they commonly burst the Vessel, and rend by Discord the Kingdom which contains 'em.

But, say some, if the Tests and Penal Laws be taken off, they may be renewed against our selves, and so our own Cannon will be turned upon us.

To this I answer, If a Security be possible to be made by King and Parliament, we have the Royal Word it shall be done. The King of Himself might give His People this Blessing of Peace for His Life, and very much longer; yet when He designs a more lasting Happiness, He will not effect it without our helping Hands, and, like Heaven it self, resolves not to save us without our own Concurrence. By which general Concurrence, the general Security must be strong: For when the Papist, the Church of *England*, and all Dissenters are jointly and equally concern'd, like so many Stones contributing to an Arch, the Fabrick must be sure. One will ballance the other, and so evenly, that, like a known Example in *Mathematicks*, Where three Pieces are put together, 'tis impossible that one without the rest should fall.

There are some who are for nulling the Penal Laws in relation to some Dissenters only: But the Partiality is unreasonable; for 'tis to be easie to some, that the Severity might fall with a greater weight on the rest.

There are others that are for the taking away both Tests and Penal Laws; but they would only have it for the present Reign. To such I answer; Besides the taking notice of the Impertinence of the Concession, since the King of himself has Power to do it, there is an horrid Uncharitableness in it; for, to take away the Tests but *pro tempore*, is only so to take 'em away, that they may certainly return; and to plant 'em as it were under-ground, that they may spring up in the expected time with a greater exuberancy: And then where is my sincere Charity to my Neigh-

bour, when I design to ruin him hereafter, tho my Hands must be discreetly tied up for the present? Where is my Charity, when I forbear to set Fire to the fatal Train now, but leave it ready, that I may the more securely blow him up in the days to come? And where is my Christian Temper, when I consent to let the Lion sleep in this King's Reign, that he may rouze more strongly and devour the Innocent in the next? No; let us not rob our Countrymen of their Rights in this World, because we think their Opinions in the wrong for the next. Let us not imagine that they cannot be good Subjects to the King in Temporals, because some of them own another Supreme in Spirituals: Nor let us, against all Experience and Reason, conclude, That *France* and *Spain* have no good Subjects, nor Absolute Monarchs, because we know they are perfect and profess'd Catholicks.

To draw towards a Conclusion therefore. If we would be grateful to the King, let us divest our selves of all morose Roughness, and, like polish'd Bodies, reflect back those Beams of Clemency which He daily sheds upon us. If we would be merciful to our Neighbours, let us cut the cruel Knots which our own Hands have kept too long tied. If we would be kind to our selves, let us not provoke His Majesty to take away that Ease from us which we refuse to allow others.

Are we afraid of Popery? The King assures us, 'Tis possible to be happy, without being pernicious. Ought the King to be afraid of Popish Recusants? He must then be afraid of himself and his faithful Friends. Are the Laws that ought to be repeal'd wholesom and rational? What can be more cruel and absurd, than to oblige a Prince to prosecute his Friends for Traytors, to suppose him a Foe to the Scepter he sways, and his Head an Offender against the Crown it wears? Is the Test fit to live? It is concluded to have ow'd its Life to the Breath of Perjury,

jury, to have grown by Currents of guiltless Blood, to be design'd against our Sovereign, and can only be preserv'd from death by those who must err in their Charity and their Understandings.

Is His Majesty not to be believ'd? He has given the greatest Demonstrations of his Veracity imaginable; and those who distrust him, after all, may justly expect the Merits of a stubborn Unbelief. Is it impossible to have an agreeable Prospect of Affairs, if the Tests be repeal'd? Set but aside the Mists of Pride, Interest, and Malice, and all will be fair as the serene Peace which we seek. Are Popery and Protestancy inconsistent in a Nation? Experience attests the contrary; and if as different as *Jacob* and *Esau*, yet, like those Twins, they might be nourish'd in a very narrow compass. Would we grant as much Liberty as is in the *Low-Countries*? Then let the Tests be repeal'd, which deprive Men of the *Honour* of the Court, and the Profit of Employments.

Can't the Church and State be preserv'd without Tests and Penal Laws? *How* were they maintain'd before their Making, and how have they flourish'd since their Dispensation? Ought the Laws already made to remain? No Laws ought longer to remain, than they are for the support of that Peace for which they were design'd: But they ought rather to expire, when their Establishment threatens the Destruction of our Peace and our Loyalty.

Do's the Papist enjoy Toleration and Preferment from his Prince, and therefore needs no further Security? May not the Catholicks ask you then, If you are secur'd of your Life to day, what need you an Assurance for to morrow? Or, If you are secur'd of your own Life, what need there be a care for your dear Posterity? Finally, Tho seeming Clouds appear, let our Fears and Jealousies be laid aside, and fear no Darkness, since God and the King say, *Let there be Light.* When the King sends out

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the peaceful Dove, let our turbulent Waters abate, and let the Olive-branch be return'd to the Sacred Pilot. Like the Son in the Gospel, who refus'd to do his Father's Will at first, but afterwards repented and went about it, let our Eyes after all be so open'd, as to obey his Majesty, that those Laws which ow'd their forc'd Generation to preternatural Heats and Mistake, may be speedily destroy'd by a cool and sedate Understanding.

And now I expect for this Publick Discourse to be call'd what I have often been styl'd for the Loyalty of my Private Converse, to wit, a *Papist*. But if to love and honour my God, and to preach the Practice and Doctrine of my Saviour, be to be a Papist, I am one. If to preach Allegiance to my Prince, and Peace to my Brethren, be to be a Papist, I am one. Or if to entreat the Church of England to love herself, and to act according to her own Principles, be to be of the Church of *Rome*, I confess I am so. For I declare, in what I have said, I have only discharg'd my Conscience, which would never suffer me through the whole Course of my Life to be obstinately Irreligious towards my Maker, to be indecently Irreverent to my Saviour, to be in the least Disloyal to my King, or Uncharitable to my Neighbour. For the preservation of which Conscience, I here declare, I will be content to be a Beggar, or ev'n Nothing upon the face of the Earth, rather than by its Vastation to become the greatest Subject in the World. And all who know me, (and I have the happiness of speaking to a great number who do) know that I sincerely speak the Truth: By which, if, with the Apostle, I am become any Mans Enemy, I must be forc'd to tell him, That True Religion, and its Consequent True Loyalty, are far too precious to be expended for the Purchase of a Seditious Friendship.

FINIS.